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REPORTS.

ARCHIV FÜR LATEINISCHE LEXIKOGRAPHIE UND GRAMMATIK. Dritter Jahrgang.

Heft 3 u. 4.

Pp. 309-28. Die Sprache Priscillians. Georg Schepss. Priscillian was beheaded in 385. Eleven treatises by him have recently been found in a Würzburg uncial codex of saec. V-VI. He may be considered a Spanish writer. The Biblical passages quoted by him differ in their text both from the Itala and Vulgata. The orthography is quite fully treated. We can give here only a few features. *b* and *v* are often confused, *zabolus* = *diabolus*, *Zeu* = *Iehu*, *Zesu* = *Iesu*. Insertion of consonants, *thensaurus*, *occansio*, *Istrahel*; leaving out of consonants, as in *mesura*, *susum*, *eclesia*. *m* and *h* are sometimes added in the wrong place, and sometimes omitted; prosthesis is seen in *aesternutatio* and *exspectaculum*, *e* and *i* are frequently interchanged; *obaudiendum* occurs for *oboediendum*. In many cases the prepositions *ad*, *con*, *in*, etc., are not assimilated.

Declension and Conjugation. *Animabus*; *pascha*, which is often *n.*, makes *paschae* gen., and *pascharum*, *argutia*, *tenebra*, *inlecebra* occur as sing. forms; *fluctuus*, *pastuus* as nom. and acc. pl.; *mortalis* is used as substantive = *homo*; *nullae* and *solae* in dat.; *nefarius* is used as comparative; *hii*, *hiis* = *hi*, *his*; *quisque* = *quisquis*; *interpretaŕi*, *loqui*, *metiri*, *obtreŕari* are employed as passives. There are several verbs in *izo*, and numerous inchoatives, including *pigrisco* and *putresco*; *ex abundanti* = *abunde*; *per occulta* = *clani*.

Syntax and Style. Most of the prepositions are used regularly, but sometimes there is a confusion of cases, *absque* with acc.; *propter* is more frequent than *ob*; *similis* always has the dat., as in archaic Lat., and *dignus* occurs with dat. In the government of cases by verbs there are many peculiarities: *credere* is found with dat., with acc., and *in* with acc. as well as abl. The moods also are much confused, the subj. being used without apparent reason, and *cum* taking the indic. where we should expect the subj. In most indirect questions, however, we find the subj. Some cases are cited of *ut* with the infinitive. *Etsi* is very common, taking alike indic. and subj.; *quamvis* takes the place of *quamquam*; *quoniam* and *quia* are used in object clauses after *scire*, *intelligere*. Priscillian makes large use of participles, especially of the present active, which is used in the nom. absolute and in the abl. absolute, often to introduce a citation, as *dicente profeta*. A list of peculiar words is taken up, some 21 of which are not given by Georges.

P. 328. *Capsella*. B. Kübler. In Porphyryon ad Hor. Ep. 2, 1, 123 read *Siliquas aut specialiter dicit eas quae in arboribus nascuntur, aut generaliter pro omni legumine, quod siliquis hoc est capsellis (for asellis) continetur*.

Pp. 329-36. The construction of *utor*, *fruor*, *fungor*, *potior* in early Latin. P. Langen. Some errors, long current, are corrected, and more exact statistics

given. Plautus regularly uses *utor* with abl. There are but three or four doubtful cases in MSS where the acc. may have stood: with a neuter pronoun, as Merc. 145; with a gerundive, as *oculos rogo utendos*, Mil. 347; cf. Asin. 444, Rud. 602, Aul. 96, 311, 400; Curc. 603, Men. 657, 658 f., etc. *Usus est* has also abl. in all except one passage. Cato's usage rather favors the abl., with a few examples of acc. *Abutor*, however, has acc. in Plautus, Cato and Terence. After Terence the acc. seems to have come again into favor with *utor*. *Fungor* in early Latin always takes acc. (17 examples given); the abl. in Ter. Ad. 603 is doubtful. *Fruor* also has acc., but was used earlier than *fungor* with abl.; cf. Asin. 918, *hac frui*. Terence more commonly has abl., but acc. Haut. 401. *Potio* as active takes acc. + gen., in the passive the gen. As a deponent in Naevius, Plautus and Terence the acc., but the abl. is also found in Plautus, Terence and Afranius. *Compotire* takes abl. twice in Rud. 205 and 911. A few examples are given from inscriptions.

P. 336. *Inormis* is considered by L. Havet a case of popular etymology for *enormis*, and not for *innormis*.

Pp. 336-54. The Subjunctive of the Future. Felix Hartmann. The inadequate and inaccurate treatment of most grammars is noticed. The periphrastic form is not so infrequent as is commonly represented, and occurs in Cicero most frequently in indirect questions, then in relative clauses (77 ex.); causal and concessive sentences (*cum* 39, *quod* 8) altogether 52 ex.; clauses with *quin* (39); conditional sentences with *si*, *nisi*, *etiamsi* (35); consecutive with *ut* (25), after *quasi*, *tamquam*, *ac si*, *quam*, *secus*, *atque* (9), after *ne* (6), after temporal *cum* (2). Long lists of examples are given and their bearing discussed. The periphrastic form is found after verbs of fearing and striving, but not after verbs of *demanding*, *happening*, nor in *final* and *temporal* clauses, with rare exceptions. As a rule the periphrastic form is sharply differentiated in meaning from the present and imperf. subj.

P. 354. K. E. Georges points out that *pityon* (πινύων), pine-forest, must be received into Latin (and Greek) Lexica from Martial, 12, 50, 1.

Pp. 355-87. Historical and Geographical Proverbs. A. Otto. A mere list of the historical and geographical names which are here treated as forming the subject of proverbial sayings would be very tedious, whereas the article itself is most interesting, and, as the writer remarks, a comparison of the genuine Roman proverbs and of those which have been borrowed from the Greeks often reveals striking differences in the national characters. The *levitas Graecorum* is often contrasted with the Roman *constantia* and *gravitas*. *More Romano loqui* is to speak frankly, without evasion, as opposed to *fides Punica*. It is a little remarkable that so few places in Italy itself have become associated with proverbs.

Pp. 384-87 contain some addenda and corrigenda to the article on mythological proverbs by the same writer.

P. 387. Wilhelm Schmitz contends that *crumelum*, already discussed in Archiv III, p. 286, while = *grumellum*, must be retained as an example of archaic orthography, as in the Notae Tiron. tab. 62, 29 *crumilum* occurs, and the abbreviation *C(v)Rum* = *crumellum*.

Pp. 388-97. Further contributions "Zu den Tiersprichwörtern," by A. Otto. A great many new proverbs and passages are added.

P. 397. C. Wagener would exclude *refirmare* from the Lexica, and read after the best MSS *reformatus* in the *breviarium* of Festus, but we do not understand his remark "*Reformare* wird freilich bis jetzt in den Lexicis nicht erwähnt."

Pp. 398-442. On verbs in *issare* and *izare*. A. Funck. These verbs are for the most part essentially borrowed words which have been Latinized. A few belong to the earliest period, some were introduced by reason of their convenience by medical writers, but by far the greater number are to be credited to Christian authors who, rather than give to Latin words a new technical meaning, preferred to adopt words which were in common use in Greek, thus *evangelizare* and *baptizare*. For the early period and down to the time of Augustus the testimony of grammarians establishes the form in *ss*. For new words afterwards introduced the form in *izare* seems to have prevailed, with trifling exceptions. Often in Greek there is no corresponding verb in *-ίζω*; sometimes a verb deponent in Greek assumes the active form in Latin, as in *ἀγωνίζεσθαι*, *agonizare*, *rheumatizare*, etc. Many verbs in *-izo* have as parallels verbs in *-έω*. For *prophetizo* a shorter form *prophetare* is used by Irenaeus, Tertullian, Commodianus and Ambrosius. *Comissari* is an inexact rendering of *κομιάζω*, influenced, perhaps, in form by *comitari*. Other analogical forms are discussed. Even Latin prepositions were sometimes prefixed, perhaps first by Irenaeus, *prae catechizo*, *prae evangelizo*, and Cyprian *rebaptizo*, which afterwards became very common. In Ambrosius *coagonizo* and *superagonizo* occur. Peculiar are the verbs which have a purely Latin origin, as *vibrisso*, *certisso* (?), *exopinisso*, *pulverizo*, *latinizo*, *carcerizo*, *singularizo*, *auctorizo*, *ligonizo*, *hilarisso*, etc. Very curious are *delibergmatizant* = *dogmatizant*, and *magarizandum* after *μακαρίζω*. The verbs are then classified under the following heads: *A*. Verbs of the heathen literature; (*a*) archaic period, (*b*) medical terms, (*c*) technical expressions of profane writers. *B*. Verbs in Christian writers. The article concludes with an alphabetical list of 143 verbs.

P. 442. Fr. Vogel gives several examples from the *Epistulae Pontificum* of *corrigere* used in reflexive sense, as in Italian *corregere* = *corregersi*. In Ennodius, p. 303, 22, *corrigit* ought to be read for *corrigitur*.

Pp. 443-57. Alliteration and Rhyme. Further contributions by Wölfflin to the article in the first volume of *Archiv*. Although much attention has been paid to alliteration in the last decade, the limits of its use are not well understood. More attention ought to be given to the part which it plays in composition, as in *velivolus*, *foedifragus*, etc., and to cases like *permutat ac miscet*. A remarkable instance of alliteration is seen in Venantius Fortunatus, in the conclusion of his *Vita Sancta Marcelli*: *qua pietate paritate, dilectione dulcedine, humilitate honestate, fide fervore vixerit*, etc. The popular tendency to such alliteration is seen in the Fr. *frais, fier, fort*, and in the Germ. *frisch, froh, frei*. A long list of such alliterative combinations, arranged alphabetically, is given. In the matter of rhyme as an element of style much caution is necessary, as it may occur where not especially intended. It cannot be doubted that Augustine, for emphasis and effect, made more frequent use of rhyme and

paronomasia than his predecessors, as e. g. *bellum vestrum latet, amicitia patet*. An alphabetical list of some thirty rhymes from different authors follows.

P. 457. Samuel Brandt points out two more future infinitives in *uiri* in Lactantius, Inst. I 6, 13, *nominatuiri*; IV 17, 3, *datuiri*.

Pp. 458-70. *Medietas, Mitte, Hälfte*. Wölfflin. *Medietas* is first found about the end of the second century A. D. and in the sense of *middle*, out of which afterwards developed the sense of *half*, as Fr. *moitié*, Ital. *meta*. Cicero, Timaeus 7; says *non enim audeo dicere medietates*, which is evidence enough to show that it was not a classical word. Cicero uses *mediocritas* or *medium* as substantive. Apuleius uses *medietas*, as he is the first to use *nimietas*, but the jurists Ulpian, Paulus and Papirian do not adopt it. It is used by Tertullian, Arnobius and Porphyrio, and accordingly seems to have arisen in African Latinity. In the fourth century the confusion of *medietas* with *dimidietas* began, although Chalcidius, the translator of the Timaeus, uses it correctly some fifty times. Palladius, Ammianus and Vegetius all use it in the sense of *half*. Even Diomedes thus uses it, and Macrobius and Martianus Capella, although in some passages it still retains its earlier meaning. In inscriptions of the Empire, *half* seems to be regularly rendered by *dimidia pars* or *dimidium*. Among medical writers Scribonius Longus and Celsus follow the classical usage, while the later writers have also the second meaning. Among the jurists this does not appear until the Codex Theodosianus, where *medius* is also used for *dimidius*. Boethius, in his mathematical works, uses frequently *medietas* = *half*. In the Romance languages only this meaning has been perpetuated, and for some of the late Latin writers of France and Italy *medietas* = *middle* seems to have become obsolete.

P. 470. *Toti* = *omnes*. Wölfflin asks: "How far was the Romance substitution of *toti* for *omnes* anticipated in Latin?" In Caesar and Hirtius there are three examples of *totae copiae*. Gaius uses *totorum bonorum* where Cicero uses *omnium*. *Totis visceribus* is cited from Venantius Fortunatus.

Pp. 471-94. *Abdere, Abditus, Abdite, Abditivus*. A very complete lexical treatment by Thielmann.

P. 494. *Conpetere* = *conpotere*. The Sallustian and Tacitean usage *non animo—auribus—lingua conpetere* is compared with such expressions as *conpotem mentis, mente, animi, animo*, and the suggestion made that perhaps there was an earlier *conpotere* = *conpotire* and this was afterwards confused with and merged in *conpetere*.

Pp. 495-506. Addenda lexicis latinis. 150 words beginning with *p*, 8 with *q*, 53 with *r*, 106 with *s*.

P. 506. Consonant-assimilation. Wölfflin. Forms like *ammirari* in late MSS are very common, but it is hard to determine in many cases whether the writers themselves so pronounced and practised assimilation in writing. Pliny frequently uses *adalligare*, so that he could hardly have written or heard pronounced *adligare*. That *dissimilis* entirely took the place of *absimilis* in later Latin seems to show that both *absimilis* and *adsimilis* were pronounced *assimilis*.

Pp. 507-31. Vulgärlateinische Substrate romanischer Wörter. G. Gröber.

Beginning with *Lacusta*, this list is carried down to *mille*, over ninety words being embraced, some of which are very interesting, both for the forms adduced and for the light thrown upon hidden quantities.

Pp. 532-4. Nachträge, by Ph. Thielmann, to his articles in the second volume of Archiv, on *habere* used with inf. and perf. part. pass. *Calvaster* (Wölfflin), until now only found in glossaries, must have been used in the first century A. D., as we find, Dio Cass. 67, 11, *νεανίσκος Ἰούλιος Καλονάστρος*.

Pp. 535-62. Miscellen. Some 23 short articles, of which we can give here only the headings: Sprachliches zu Sallust, Edmund Hauler. *Menetris, meneris. Fundibalum, fundibularius. Netura, nectura. Mascarpio. Contrire (irari)*, by Ph. Thielmann. *Exsternare, externare*, Joh. Meltzer. *Simila, similago. Volutina*, Ed. Lubbert. Zu den Hisperica famina, R. Thurneysen. *Factum = fatum*, J. Huemer. Zu den Differentiae Sermonum, J. W. Beck. On the forms *duos* and *duo* in Plautus, Studemund. *Cogitare*, K. Hofmann. *Calamizo, poetizo* u. a., A. Funck. *Quid est?* and *Quid id est?* in Terence, F. Schlee. *Istuc ago*, and the dual in *-ere*, Havet. *Adventare, circare* and *igitur*, Wölfflin. *Viscere* and *Lupus in Fabula*.

Pp. 563-91. Reviews of the literature of 1885-6.

Pp. 591-4. Appreciative notice of the late Carl Schaper.

The volume concludes with the "Jahresbericht der Redaktion," from which we learn with great regret that there is every prospect that the fourth volume of the Archiv will be the last, the organization being insufficiently provided with funds for the further satisfactory prosecution of the work. The editor has been most untiring in his efforts, and has borne much of the expense himself, while the labor involved in correspondence and in the organization of so large a body of co-workers must have been immense. The results secured have been most valuable, but give us only a foretaste of what might be accomplished if the plan of the thesaurus could be carried out to its completion. We trust that the offers of further assistance, pecuniary and otherwise, will be so numerous as to encourage the editor to persist in the undertaking for a few years longer at the least.

MINTON WARREN.

ANGLIA. Zeitschrift für englische Philologie. Herausgegeben von RICHARD PAUL WÜLKER. IX Band, 1 Heft. Halle, 1886.

This number opens with the text of Lydgate's version of the fables of Æsop according to the Harleian MS. No. 2251, edited by P. Sauerstein:¹

Vnto my purpos this poyet laureat,
Callyd Isopos, did hym so occupy,
Whylom in Rome, to please the senat,
Founde out fabules, that men myght hem apply
To sundry matiers, that echman in his party,
After theyr lust to conclude in substaunce,
Dyuers moralités set out to theyr plesaunce.

¹ Sauerstein's dissertation, "Ueber Lydgate's Æsopübersetzung," Halle, 1885, must be consulted for the literary history of this version of fables which, having never been published, has hitherto been little known.

Abt Ælfric's Angelsächsische Bearbeitung des Buches Esther, by B. Assmann, follows. This article is an *editio princeps* of an Anglo-Saxon version of the Book of Esther, with the corresponding text of the original in Latin. Assmann, in the preceding year, published a dissertation on the subject of this Esther, presenting a minute study of the age and authorship of the piece, and promising an early publication of a critical text of the same. We have here a fulfillment of that promise, with, however, an element of incompleteness that unfortunately defers the closing section of the work to an indefinite future: "Die hierzu gehörigen anmerkungen werden später folgen." Some facts drawn from Assmann's dissertation will best serve to quicken an interest in the text now printed. In the Bodleian Library there is a manuscript, Laud. E 381 (formerly Laud. 33), that belongs to the first half of the seventeenth century. It consists of a collection of various Anglo-Saxon tracts, transcribed, and, as if ultimately intended for publication, accompanied by translations into the English of that day. All this is the work of William L'Isle's own hand. The third of these tracts, "Be Hester," is the only known copy of the Esther, L'Isle's original being even yet undiscovered. Dietrich, while collecting material for his famous investigation of the Ælfric question, made a personal examination of this manuscript, and without hesitation attributed the Esther to Ælfric. Assmann has at this point taken the matter up and made of it a special problem. He has investigated the character of the Anglo-Saxon version in its relation to the Biblical original; its style, its rhythmic structure, its language. In every particular he finds conclusive evidence of the correctness of Dietrich's judgment, that L'Isle's transcript gives us a copy of the work of which Ælfric makes mention in his treatise on the Old Testament in the following words: *Hester seð cwæn, þe hire kynn dhredde, hæfð éac dne bōc on þisumzetele, for þan þe 3odes lof ys 3elozod þær on ; yd ic onwende on Enȝlisc on ūre wtsan sceortlice.*

Assmann contributes in the next article, Abt Ælfric's Angelsächs. Bearbeitung des Buches Hiob, a collation with the manuscript of Grein's edition of Ælfric's version of the Book of Job (Bibliothek der Angelsächs. Prosa, I 265-72). This is also one of the tracts preserved to us only in the transcript of L'Isle, Bodl. Laud. E 381. Grein based his text entirely on the edition of Thwaites (1698); this collation, therefore, leading us back again to the manuscript, has considerable value.

The fourth article, by A. Zetsche, occupies many pages (43-194), and is also an edition of a text: Chronik des Robert von Brunne. 5383 lines of the Chronicle are given, which extend from the beginning of

Alle the story of Inglande,
Als Robert Mannyng wryten it fand.

to the birth of Christ,

For now is born our saviour,
Now ys us toward joye and blys,
That of a mayde this child born ys.
Al mankynde schal he save,
Jhesus, that name schal he have.

The text is according to the Lambeth manuscript 131, with variant readings

and supplementary passages from the only other known manuscript, that of the Inner Temple.

Sarrazin (pp. 195-204) contributes two notes on the *Béowulf*: "Die Beowulf-sage in Dänemark," and "Beowa und Böðvar." The writer aims to bring forward additional testimony in proof of the correctness of his views respecting the source and the relations of the saga, and the location of the scene in the first part of the epic as announced in a previous article: "Der Schauplatz des ersten Beowulfliedes und die Heimat des Dichters" (P. u. B. Beitr. XI 159-83). In refutation of the linguistic side of Sarrazin's argument the reader must consider Sievers, *Die Heimat des Beowulfdichters*, ib. XI 354-62; to which Sarrazin replies, ib. XI 528-41; and again Sievers, ib. XII 168-200). Sarrazin now finds in the *Hleiðargarðr* (= *Lejregaaard*) of Rolf Krake's saga a surprising confirmation of his previous argument in favor of Lejre, Seeland, the adventures of Böðvar Biarki resembling those of *Béowulf*. A translation of the remarkable adventure of Böðvar and of the timid Hött (afterwards named Hialti) is given to show a resemblance in events that is worthy of attention. We are next reminded that Saxo Grammaticus has also something to tell of Biarco (= Böðvar Biarki) and Hialto, in which, as is urged, further agreements with the incidents of the poem cannot be denied; so, for example, the death of King Atislus at the hands of Biarco is but *Béowulf's* slaying of Eadgils (l. 2396 f.). Saxo's account of King Frotho and the witch is also referred rather to the Grendel episode than, as according to Müllenhoff, to the fight with the dragon. From these proofs for the ultimate identity of *Béowulf* or *Béowa* and the Norse Böðvar, Sarrazin advances a step further and argues for a like identity of name. This correspondence is not indeed according to the regular laws of the relationship of the idioms involved, but Sarrazin allows a wide margin for popular disturbance in phonetic changes, and brings himself to believe that while *Bauðvar* would yield A. S. *Béawar*, *Béowar*, whence, by the omission of final *r*, conceived to be a foreign ending of the nominative case, *Béowa*; so also, on the other hand, the final syllable *-var* came to be regarded as equivalent to *-vargr*, and was therefore translated *-wulf*. However the name *Béowulf* may have arisen, it is certain that Sarrazin's theory will not hold. Sarrazin's closing note is, however, chiefly devoted to the enforcement of the thought that the Böðvar and *Béowulf* saga must be studied anew in its relations to the Ortnit myth and legend, retracing all lines of tradition in the common cycle to the basal myth and cult of Frey and Balder.

We next come to *Bemerkungen über Spenser's Shepheards Calendar und die frühere Bukolik*, contributed by O. Reissert. It is a brief comparative study of the pastoral poem with special reference to Spenser's *Calendar*. In the introductory paragraphs the doctrine is announced that this variety of poetical composition is essentially conventional and traditional. The poet does not deal with a life that he has himself lived, or even observed; his scenes and incidents are stereotyped artificial material; his art is largely constrained and imitative. Allegory comes to the rescue of this severe art-form and makes possible the introduction of other sentiments and ideas. The bucolic may thus, as at the hands of Vergil, become a court and political poem; the personality of the poet is veiled in a Tityrus, a Menalcas, a Sylvius or a Colin Clout. Having attained to the admission of public and of private events, the

way is paved to satire and to panegyric. True to tradition, when notions of religion are introduced Olympus supplants the Christian heaven. In Boccaccio satyrs, not angels, sing the praises of the 'Lamb'; Spenser refers to the day of doom in the following manner:

"When great Pan account of shepheards shall aske."

After some remarks on the 'composition' of a number of idyls into a bucolic cycle, Reissert proceeds to a somewhat detailed study of the relations of Spenser's 'months' to the sources, supplying also abundant and interesting parallels from Vergil, Mantuan, Petrarca, Boccaccio, Marot, Sannazaro, etc., that, by virtue of the traditions of the art, argue coincidence rather than conscious imitation or borrowing. In the case of the "Morall Aeglogues" Reissert finds occasion to modify the results previously reached by Kluge in an article that must be kept in mind in this connection (*Anglia*, III 266 f.).

Sattler gives us the twentieth instalment of his Beiträge zur Präpositionslehre im Neuenenglischen, dealing with locative phrases of the type 'at, or, in the University'; 'at, or, in the South'; 'at, or, in London,' etc.

Of exceptional interest is the closing article of this number: *Gerefa*; Einleitung, Text und Wörterverzeichnis, hrsg. v. F. Liebermann. *Gerefa* is the title given to an Anglo-Saxon legal tract which is here for the first time brought to light; it is found in the Corpus Christi Coll. Cambr MS 383, where it immediately follows the curious and valuable *Rectitudines singularum personarum*, of which Liebermann believes it to be a continuation, a second part, by the same author. Remembering that this same manuscript, besides being an important source for the Laws, preserves to us the only known copy of the A. S. *Rectitudines*, it becomes a matter of conjecture how the *Gerefa* could so long have escaped the antiquarian student. Liebermann observes that the *Gerefa* is not found in the *Vetus Versio*, but we cannot know why this should be; more unaccountable still is the fact that Thorpe passed it by. The latter made direct use of the manuscript, and was impressed with the character of the *Rectitudines*, of which he said: "This piece is valuable, as presenting us with an enumeration of the several classes of persons employed on a domain, of the services to be rendered by each, and of the reciprocal duty of the lord to those engaged on his land" (*Ancient Laws and Institutes of England*, p. iv). Liebermann also ventures to suggest that the Latin translator and Thorpe alike may have found in the obscure terminology of the *Rectitudines* a satiety that quieted further curiosity for a second chapter even more distressfully difficult. Thorpe certainly in a measure exposed himself to such a charge when he offered his impression that the *Rectitudines* were "hardly susceptible" of an English translation, as an apology for substituting the Latin version. The *Gerefa* contains but nineteen brief entries, and is critically edited, annotated and translated by Liebermann. The student of "Institutions" will welcome this additional light on the functions of the Reeve, and on other attendant relations in the agricultural economics of England about the time of the Norman Conquest. This newly rescued document has, moreover, a very peculiar interest for the English lexicographer. Many words cited in A. S. and Modern English dictionaries as 'due to Somner, but unauthorized,' are here rediscovered. From Somner's entries of oblique forms which agree with the *Gerefa*,

and from a longer citation s. v. *odene* (*on odene cylne macian*), it cannot be doubted that he made use of this manuscript, although he also omitted some words in it which to this day have not found their way into the lexicon. The standing reproach against Somner has thus been shaken, and the presumption raised that he never entered on his lists an "unauthorized" word.

In an appended letter Prof. ten Brink takes it upon himself to correct Leonhardt in statements made with respect to Levy's indebtedness to others in his studies of the sources of Shakespeare's *Cymbeline*.

JAMES W. BRIGHT.

NEUE JAHRBÜCHER FÜR PHILOGIE UND PAEDAGOGIK, 1885.

Fascicle 1.

1. Geschichte des Altertums, von Eduard Meyer. Erster band. Geschichte des Orients bis zur begründung des Perserreichs. 1884. xx u. 647 S. Review by Gelzer. This first volume shows excellent work and the results of recent scholarship. It does not destroy the value of Duncker's great work, excepting as late editions may hurt earlier ones. The history is divided as follows: History of Egypt to the end of the Hyksos period; old Babylonian history; the Semites, Asia Minor at the time of the Egyptian conquests; the period from the end of the twelfth to the middle of the ninth century; the Assyrians; the Iranians.

2. Ueber die *ἀπαγωγή* in attischen Gerichtsverfahren. M. Sorof. S. opposes the view of Meuss, that the *ἀπαγωγή* could be enforced only in case of criminals detected *ἐπ' αὐτοφώρῳ*. It could be employed, in cases of murder, not merely against aliens, but also against citizens.

3. Anz. von Porphyrii quaest. Homericæ, ed. H. Schrader, Fasc. II. A. Römer. S. believes that the *ζητήματα* Vaticana give an entirely incorrect idea of the work of Porphyry, as a whole. They are, however, genuine extracts from P. culled by an excerptor.

4. Homerisches. [*νῶτα διηνεκέα*.] M. Zucker. This expression refers as much to the quality of the special portion of meat given to Ajax and Odysseus as to the quantity. It is nothing more or less than the favorite "loin steak" of the modern kitchen.

5. *Χίμαιρα*—*αἶγες*. O. Rossbach. The fabled *Χίμαιρα* is a personification of a volcano in Lycia of the same name, mentioned by Pliny. Cf. the term *αἶγες*, which Aristotle says was popularly applied to a kind of meteor.

6. Zu Antiphon. Moriz Schmidt. Being remarks on the text in several places.

7. Zu Plutarchos. F. L. Lentz. Three emendations.

8. Zu des Quintus Smyrnaeus *Posthomerica*. A. Zimmermann. Textual criticism of a large number of passages.

9. Memmius im Gedichte des Lucretius. A. Kannengieser, Lüneberg. In the Jahrbücher, 1882, pp. 833-7, K. sought to prove that the name Memmius always occurs in such parts of the fifth book as are later additions to the

"carmen continuum," and are not in the plan which the poet gives in the introduction to the book. This had already been prepared for publication, when Lucretius enlarged it so as to include mention of Memmius. On the other hand, I. Bruns (*Lucrez-Studien*, Freiburg, 1884) held that the entire poem had been written for Memmius, that he received special mention only in the first book and then steps more and more into the background, so that, though occasionally mentioned, he gives way to the great circle of the poet's readers. For the present paper the question is whether the reverse be not the case, that Lucretius first wrote for the public and then recast the work for the sake of honoring his friend Memmius. This K. seeks to answer by proving for the first and second books what he holds concerning the fifth, that in no main passages of the poem is any direct or indirect notice of Memmius taken.

10. Zu Terentius. Braune, Berlin. Critical contributions to the *Eunuchus*, *Phormio*, *Haut*, and *Hecyra*.

11. Zu Tacitus. Draeger, Aurich. A note on Ann. III 58. *Comp. Ov. Met. V* 273, XI 434.

12. Die Träger des Namens Hermagoras. O. Harnecker. The numerous notices of rhetoricians and philosophers named Hermagoras all refer in reality to two men. Hermagoras the Elder, mentioned as a Stoic philosopher by Suidas, and as the founder of systematic rhetoric by Cicero, Quintilian and others, flourished about 180 B. C. Hermagoras the Younger, a rhetorician, mentioned by Suidas, Strabo and others, lived at the beginning of the reign of Tiberius.

13. Die Sagen von der Geburt der Athene und Aphrodite. P. Stengel. The myth of Athene's birth directly from the head of Zeus must be of late origin. Originally she was probably regarded as the daughter of a sea-goddess; cf. *Τριτογένεια*, and was reared beneath the waves until fully grown. The story of her springing in full beauty from the foam of the sea was afterward transferred to Aphrodite.

14. Noch einmal die Aegis bei Homeros. P. Stengel. S. cites A. 32 ff., and E. 738 ff., in support of his view that the *aîgîs* was a shield, and not the skin of an animal.

Fascicle 2.

15. Nautisches zu Homeros. A. Breusing. A vigorous attack upon the received meaning of a number of Homeric words. Most important are *σείρη*, *πρόφύρεας*, *ιοειδής*, *ἡεροειδής*, *ιστοί* (ζ 271); *σπείρα* (ζ 268); *ἐφόλκαιον* (ξ 350); *δρυόχους* (τ 574).

(4.) (Continued.) Homerisches. P. Stengel. Discussion of the meaning of *ιερήμιον*, *τελήεσσα* (*ἐκατόμβη*), *τέμνειν* (of victims), *ἀγνωστον* (v. 191).

16. Zu Ciceros Brutus und Orator. Heerdegen, Erlangen. This communicates the important information that the copy of the Brutus made from the Codex Laudensis (now lost) by Flavius Blondus is really in existence. It was found in the Vatican, Ottobonianus 1592. From this were made the copies of the Brutus which still exist. The discovery of this copy of Blondus (= B) is almost as important as the discovery of the Laudensis would have been.

17. Zu Quintilianus. Kiderlin, Nürnberg. Critical notes on twenty passages in the first five books.

18. Zu Livius. Harder, Berlin. A textual criticism on I 21, 4. *Et soli* is all that remains of *inca*] *pitoli*[o].

19. Die siebente ode im vierten buche des Horatius. Probst, Münster. This poem is recognized as essentially a spring-song. One may account for the sad tone which prevails in certain of the lines by noticing how it is true that different poets draw different lessons from the approach of spring. To Horace it suggests the contrast of life and death, the perpetual renovation of Nature, and man's passing away into perpetual night. A very good translation closes the article.

Fascicle 3.

20. Die psychologie des ältern griechischen epos. W. Schrader. A careful study of the meaning of the different terms relating to the soul and its functions, as found in Homer, the Homeric Hymns, and Hesiod. In *φρένες* the idea of the activity of the reason predominates, while *θυμός* includes the realm of feeling and will. Among the numerous terms whose meaning is discussed are *φρήν*, *ψυχή*, *θυμός*, *σῆθος*, *ἥτορ*, *νόος*, *νόημα*, *βουλή*, *μήτις*, *μένος*, and others.

21. Zu Artemidoros. O. Keller. A brief textual note.

22. Pausanias und Strabon. L. v. Sybel. Parallel extracts from Strabo and Pausanias, showing a remarkable similarity in matter and arrangement. The author hints at a common source, through Apollodorus and Artemidoros.

(7.) (Continued.) Zu Plutarchos. C. Stegmann. Criticism of the text of several passages.

23. Zu Theokritus. Ziegler, Stuttgart. The Urbinas 140 does not read, for the superscription of the first eidyllion, *Μέναικος αἰπόλος*, as Ahrens has it, but *μεναλκας αἰπόλος*.

24. Zu Plautus. Brix, Sorau. The good work already accomplished by Brix as a student of Plautus renders interesting the present contribution. The notes are all critical and are mainly on the *Mostellaria* and the *Rudens*; there are two on the *Cistellaria*.

25. Zu Ciceros Cato Major. Meissner, Bernburg. Some valuable and suggestive critical notes.

26. Zur charakteristik des verfassers der Rhetorica ad Herennium. R. von Scala. This is essentially in accord with W. W. Fowler (Journal of Philology, 1882, 197-205), that the author was of the party of the people and the Italian allies, in the period from the Gracchi to the Civil War. The Rhetorica is a satire on the Sullan faction, exceedingly bitter, the work of a contemporary speaking with eloquence and with anger over the failure of wholesome efforts at reform.

27. Zu Caesars Bellum Gallicum. Conradt, Stettin. On the translation of *cuius rei nulla est occultatio*. Nägelsbach and Haack (Stilistik³, p. 30) render *occultatio* 'power to conceal.' The sentence really means, in its connection,

'in this respect, in matters of the sexes, there was no painstaking concealment among them.'

Fascicle 4.

28. Zur chronologie der Platonischen Dialoge. H. Siebeck. An elaborate effort to settle the order of the dialogues from internal evidence, and particularly from references backward and forward from one to another. The conclusions reached give the following order: Charmides, Republic I (about 394), Republic II to IV 18, Laches, Protagoras, Gorgias, Phaidros (about 390), Menon (about 395), Phaidon (?), Republic IV 19 to IX (about 388), Symposium (about 385), Menexenos (about 387), Theaitetos (after 365), Sophistes, Politikos, Philebos, Parmenides, Laws.

29. Anz. von W. H. Roscher's Lexik. d. gr. u. röm. Myth. 1-5. P. W. Forschhammer. A short notice, chiefly commendatory.

(4.) (Continued.) Homerisches. H. Scotland. S. would retain ι 486 unchanged, but in ι 542 he would write $\pi\acute{\epsilon}\delta\eta\sigma\epsilon$ for $\theta\acute{\epsilon}\mu\omega\sigma\epsilon$.

30. Zu Xenophon's Anabasis. R. Büniger. Comments on I 10, 9 f., and III 4, 19-23.

31. Zu Sallustius. Opitz, Dresden. Critical notes; two on the Catilina, five on the Jugurtha, and one on Hist. II 41 D (or. Cottae).

32. Horazische massivität. Plüss, Basel. An analysis of the purpose, poetic situation and subject of Carm. II 5. Happily there is none of that tediously minute analysis which one is tempted to think Plüss is sometimes guilty of.

33. Zu Tacitus Dialogus. Walter, München. A critical note on §37 ad fin. in the Dialogus. For *velint* read *elevant*.

34. Zu den Berner Lucanscholien. Hagen, Bern. A valuable supplement to Usener's Commenta Bernensia (Leipzig, 1869).

Fascicles 5 and 6.

35. Die glaubwürdigkeit des Thukydides, geprüft an seiner darstellung der belagerung von Plataia. Hermann Müller-Strübing. A very interesting article of sixty pages. The author believes the history of Thukydides to be a "martialisch-didaktische epopöe," and carefully sifts the details of the siege of Plataea for proofs of his theory. He finds many statements which he thinks to be manifestly fictitious, and makes out, it must be confessed, a strong case.

36. Der Boiotische doppel-kalender. A. Schmidt. A supplement to the author's comprehensive discussion of the Attic double calendar, in the Jahrb. for 1884. In the present article he discusses the lunar calendar of the period of Meton, and of the previous period, with a view to elucidating the meaning of two Boeotian inscriptions, at Tanagra and Orchomenos respectively.

37. Zu Theokritos Hieron. J. Beloch. The date of the Hiero is fixed at 262 or 263 B. C., or about ten years later than hitherto supposed.

38. Zur lateinischen grammatik. Procksch, Eisenberg. 1. *tantum abest* followed by *ut . . . ut*. This construction is not found in Caesar, Nepos, or

Sallust; but in Cicero it occurs, with modifications, 28 times; in Livy 7 times. We may have (1) *tantum abest ut . . . ut*, or (2) *ut etiam* in the last clause, or (3) *ut contra*, or (4), only once, *ut vix*, or (5), instead of this second *ut*, (a) the indicative with *etiam*, or (b) with *vix*. Other modifications, extremely rare, are given. 2. The genitive of *neuter*. The form *neutrius* is archaic, extremely rare, and to be excluded from school grammars, although the 26th edition of Ellendt-Seyffert says 'und *ar, ur, us* sind neutrius.'

39. In Ciceronis epistulas ad M. Brutum. V. d. Vliet, Haarlem. Critical notes on I 12, 15, 16, 17.

40. Zu Ciceros rede pro Murena. Roscher.

41. (daminum) Epidaminus Epidaminensis. Hasper, Dresden. The name Epidamnus, with its derivatives, like *damnum*, goes back to a form having *i* between *m* and *n*. This *i* can be restored in all passages in Plautus where it has dropped out, excepting in vv. 263 and 267 of the Menaech., where there is a pun on Epidamnus and *damnum*.

42. Emendationes Vergilianae. Baehrens. These emendations cover Book II. See Jahrbücher, 1884, pp. 391-412.

(31). Zu Sallustius. A critical note on Jug. 70, 2. *Clarum* is a better reading than *carum*, though the phrase *carus acceptusque* is common enough.

43. *A* and *ab* before consonants. Meusel, Berlin. The result of the statistics here given is that before *b, v, m, f, p* the use of *a* was the rule; before *d, i, l, n, r, s*, in earlier times *ab* was the commoner, and in classic times was still preferred by many writers; that before *g* and *q*, *c* and *t* the form *a* was common, though *ab* occurs, rarely, before *g* and *q*, less rarely before *c* and *t*.

44. Zu Tacitus Annalen. Critical notes (3) by F. Walter, München.

45. Ein falscher Hyginus. Otto Rossbach, Rom.

46. Die unvollständigkeit des zweiten buches des Propertius und ihre entstehung. A. Otto. This is against the view of Birt (Rh. Mus. XXXVIII 197) that what remains to us of the second book of Propertius are the selections of some excerptor. Rather was it the case that in the original MS the pages containing the seventh and following poems of Book II were destroyed and, with them, those that indicated where the next book began. See Berl. phil. Wochenschrift, 1885, column 487.

47. Zu kritik des rhetors Seneca. A. Otto. Critical notes on the Suasoriae and Controversiae.

W. E. WATERS.

EDW. B. CLAPP.

GERMANIA. Vierteljahrsschrift für deutsche Alterthumskunde. Herausgegeben von Karl Bartsch. Wien, 1885-6.

Ernst Kraus, "Über Heinrich von Freiberg." Three poems, supposed to have been written by Heinrich v. Freiberg, have come to us: A continuation of Gottfried's unfinished Tristan (T), the expedition of John of Michelsberg (M), and the poem of the Holy Cross (C). Their first editor, v. d. Hagen,

unhesitatingly assigned them to the same writer, while W. Grimm, upon a comparison of T with M, doubted this at the time (*Zur Geschichte des Rejms*, p. 19). Goedeke, in his *Grundriss*, calls attention to the great contrast in the merit of the three poems. Bechstein agrees with v. d. Hagen, and ascribes the difference in rhyme and style to the difference in the time of composition, taking M and C to be the earliest efforts of the poet. This opinion Kraus controverts, and adopts in the main the view first started by W. Grimm, that T and M had different authors. He further holds that the writers of T and C were one and the same, and proceeds to establish his theory by pointing out in detail the marks of similarity in rhyme, dialect, and vocabulary in the two poems. The description of knightly pageants, the style, and, above all, the poverty of context, stamps M as emanating from an author far inferior to the writer of T, who must always be ranked as one of the best among the later mediaeval poets.

"Der älteste Tristrantdruck" is the subject of a paper by F. Pfaff, in which he gives a full account of the now oldest Tristrant prose edition. It was found in the Royal Library at Berlin, and bears the date of 1484, fourteen years older than the one heretofore considered as the editio princeps. This makes the number of Tristrant prose editions 18. Pfaff compares the reading of this edition with Eilhart's poem, and concludes that it does not represent the oldest prose version—which must have been lost—and that its value for Eilhart criticism and text emendation is not as great as first was expected. In the course of his discussion, Franz Lichtenstein, the editor of "Eilhart," comes in for a little sharp mentioning, in consequence of the latter's criticism of Pfaff's edition of the prose Tristrant.

O. Brenner, "Zum Speculum Regale," defends the resolution of abbreviations in his edition of the *Konungsskuggsjá*. While granting that in the case of small manuscripts, isolated in language or contents, especially old fragments and poetic monuments, a diplomatic copy is not only recommendable but obligatory, Brenner contends that, as regards long prose texts, clear in language, not very rich in abbreviations, and handed down in numerous manuscripts, the obscurity of the print, the danger of overlooking trifles in proof-reading, the trouble to the compositor, and the expense of printing do not correspond to the imagined advantages of a diplomatic edition.

Hans Herzog has a minor paper on *Memento Mori*, which he thinks was written down in the Benedictine Abbey of Muri. The name in the last line (*daz machot allein Noker*) he thinks is identical with the Notker who, together with a certain Heinrich, is mentioned as having written most of the books in the monastery. According to Scherer (*Z. f. d. A.* 24, 430), he is not the same as Notker Teutonicus of St. Gaul.

Ludwig Tobler offers a new explanation of the word *kuniowidi* in the Merseburger Spruch. Taking *kunio* in its original meaning, "race," he refers to Plutarch's account of the defeat of the Cimbri at Vercelli (Marius, chap. XXVII), where it is said that the Cimbri were bound together by great chains (*μακραίς ἀλύσσει πρὸς ἀλλήλους συνεχόμενοι*). From meaning a chain binding together members of a family in battle, the word then came to mean, when this custom became obsolete, a great chain in general.

Colmar Schumann gives a number of notes on doubtful passages in the Heliand. In l. 2 he thinks *wordgodes* is taken from l. 7, as a gloss to *reckean that girûni*. The other lines commented on are 25, 50, 94, 217, 256, 297, 447, 546-47, 605, 880, 955, 984, 1354, 1396, 1553, 1738, 2188, 2410, 2685-90, 2888, 3065, 3161, 3227, 3235, 3372, 3451, 3696-3700, 4004, 4086, 4329, 4416, 4704, 4899, 5113, 5158, 5426, 5497, 5508, 5714, 5890, 5920.

To Bartsch's notes on Arnold's *Juliane* (cf. *Germania*, 28, 257 ff.), R. Sprenger adds a few others. In ll. 585 ff., for example, instead of *die dâ schutzen die guote*, etc., he would read *die dâ schutzen die ghiute*.

"Zum Kûrenberger." By Hermann Neubourg. The author gives a few more parallels between the Kûrenberger strophe and the Nibelungen strophe, in addition to those already discovered by Pfeiffer, Bartsch, Thausing, and H. Fischer, and cites a few instances of foreign influence in the Kûrenberger. In strophe 2 (*wes manest du mich leides*) he thinks the person addressed is a lady, and not, as hitherto supposed, a knight, for which several reasons are adduced. The question whether strophe 8, 9 (*jô stuont ich nechtint spâte*) should be struck out is answered in the negative. As to the character of the Kûrenberger, Neubourg takes exception to certain statements by Scherer, who, he thinks, has painted the poet too black.

"Bruchstück aus Wolframs Parzival." To the list of Parzival MSS contained in Lachmann's edition, Franz Pfeiffer's Quellenmaterial, and Goedeke's Grundriss, K. A. Barack adds a fragment belonging to the public library of Colmar. It corresponds to Lachmann, 478, 11-482, 28, and 492, 1-496, 15. The handwriting, which is neat and elegant, dates from the thirteenth century. The text commonly corresponds to G, not seldom also to D.

"Aus den Predigten Georgs von Giengen." In the library of the Foundation of Premonstrants at Geras, in Lower Austria, C. M. Blaas found two codices containing a hitherto unknown collection of sermons, whose author he identifies with the university teacher in Vienna, Georg Tudel von Giengen. He publishes the most important of his sermons, especially those pertaining to costumes, social life, superstition, and customs.

Hermann Fischer continues his "Kleine Mittheilungen," containing a "Fragment of a Swabian Medical Book," which, according to the handwriting, dates from the fifteenth century and belongs to the Swabian-Alemannic district, most likely to Wûrtemberg; a "Fragment of the Passional," and a "Fragment of Barlaam and Josaphat," of the same date and dialect; and "Two Fragments of the Lives of the Fathers," of the fourteenth century and of a Middle German or M. H. G. dialect. These fragments are all taken from MSS in the Royal Public Library of Stuttgart.

K. A. Barack publishes a "Bruchstück aus Rudolfs von Ems Wilhelm von Orlens," dating from the fourteenth century; and Oskar Böhme discusses a number of M. H. G. words not found in Lexer's Dictionary, or only imperfectly defined.

Adalbert Jeitteles publishes a "Bruchstück aus Rudolfs Weltchronik," and K. Bartsch a "Bruckstück eines deutschen Cato." Felix Liebrecht gives a

favorable review of "Sagor ock Äfventyr upptecknade i Skåne af Eva Wigström, Stockholm, 1884."

No. 2 opens with an article by Gustav Ehrismann on the Relation of the MSS of the Renner of Hugo von Trimberg, and R. Sprenger follows with a series of notes on the Kindheit Jesu by Konrad von Füssebrunnen.

Ernst Kraus publishes a fragment of the Schwabenspiegel, discovered June, 1883, in a MS of the Bohemian Museum, dating from the second half of the fifteenth century.

Hermann Fischer, Anton Birlinger, and Theodor Gelbe publish fragments of Rudolf's Weltchronik.

Ferdinand Holthausen publishes a Latin sermon against dancing, by Johannes Herolt, of the year 1492, and K. Bartsch a German sermon on the same subject, taken from a MS in the library of Erfurt, dating from the fifteenth century.

J. J. Crane publishes two Latin folk-tales of the Middle Ages. These are variants of Grimm's Märchen, "Das Wasser des Lebens" and "Die drei Brüder."

Renward Brandstetter publishes "The Luzern Stage-Directions" for the years 1545, 1560; those for 1583 and 1597 follow in No. 3.

Gustav Rossert publishes two German songs from the time of the Schmalkaldic War, and A. Bernoulli publishes rhymed maxims found on the first leaves of a MS containing a chronicle of Colmar to the year 1425.

In Miscellen, Felix Liebrecht prints a corrected text of the Icelandic ballad Kistuðans, already published in Germania XXIX, and accompanies it with a German translation; and Franz Happe publishes a number of letters by Meusebach to Cl. A. Schlüter, written between 1820 and 1823; others written between 1824 and 1843 follow in No. 3.

No. 3 opens with a series of notes by Fedor Bech on Kinzel's new edition of Lamprecht's Alexander. Bech takes exception to several of Kinzel's textual emendations and comments on a number of passages.

Fr. Losch gives facsimiles of the Runic Alphabets of Berne, and accompanies the same with detailed remarks on the various characters. Though not written by an Anglo-Saxon, he thinks these runes are of an Anglo-Saxon-Northumbrian origin. Among the characters he finds some that are specifically Gothic. Hermann Hagen adds a few remarks on the age, origin, and contents of the MS. He refers it to the ninth or tenth century. The character of the writing points to Scotland or Ireland, a fact of no small importance for the runes in question.

Paul Walther furnishes an interesting paper on the name Germanus, which he identifies with Latin *germanus*. In another little paper he thinks that in the "spruch" *Selbwahsen kint*, etc., which has given commentators so much trouble, Walther v. d. Vogelweide addresses wayward youth in general, and no particular individual.

Ignaz Peters has a minor paper, "Die Zahl der Blätter des Codex Argenteus," and J. Trötscher sends emendations "Zum M. H. D. Wörterbuch."

J. Baechtold publishes another Zürich fragment of Parzival (cf. *Germania*, XXIX 71), corresponding to Lachmann, 10, 8-28, 24; and A. Jeitteles publishes a song on the William Tell-Gessler story.

Felix Liebrecht gives a review of "ΚΡΥΤΑΔΙΑ. Recueil de documents pour servir à l'étude des traditions populaires. Vols. I, II. Heilbronn, Henninger frères, éditeurs, 1883, 1884." In the Miscellany he gives a very interesting account of the origin and development of the Northern Museum (Nordiska Museet), founded by Arthur Hazelius in Stockholm. Inspired from early youth with an intense patriotism, Hazelius was grieved to see how fast all peculiarities of manners, costumes, etc., were disappearing, and determined to buy up old garments, etc., and preserve them from destruction. The private collection begun in this way soon swelled to great proportions, and has led to imitations in Finland, Denmark, and Norway. In 1880 Hazelius presented his museum to the Swedish nation.

No. 4 opens with an article by K. v. Bahder on "Lamprecht's Alexanderlied and its Home." Kinzel incorrectly refers the Strassburg MS to the southern part of Middle Franconia. Bahder thinks with W. Grimm that it belongs to the Middle Rhine, perhaps a little south of the Lower Main. The dialect of the "Uebersetzung" also belongs to the east side of the Rhine. It adjoins the Hessian dialect, and is perhaps to be localized on the Thuringian border north of Rhön. Kinzel's supposition that Lamprecht made use of the old Kaiserchronik, that his Alexander was used by the priest Konrad, and that Lamprecht, therefore, must have written in Bavaria, where the two poems arose, is not probable. Lamprecht used both the Kaiserchronik and Roland. This need not have been done in Bavaria, as the Strassburg MS of the Roland shows how soon the poem reached the Rhine. Alexander has more resemblances to another Bavarian poem, König Rother. K. v. Bahder contributes another short paper, "Zu Wernher vom Niederrhein und dem wilden Mann," and a few verbal explanations. The words commented on are: *ingiriuno* (in *ingriuno*) in Otfried, *sich marawen* and *swêd* in Notker, and the verb *jehen*, for which he thinks there is a Middle German variant *jihen*.

Al. Reifferscheid contributes a short treatise by Albert Hoefler on "Love as a subject of popular German poetry"; and the remaining part of the number consists of a bibliographical list of books that appeared in the field of Germanic philology during the year 1884.

Heft 1.

1886-87.

Beiträge zur Kenntniss der niederdeutschen Mystik, by F. Jostes. The value of the works of the mystics belonging to the little circle that clustered round Ruysbroeck at Groendael has long been recognized by the historian and the student of literature, and the Maatschappij of Flemish bibliophiles may be said to have opened up one of the most important mines of information on the subject when they published, under the editorship of the late Prof. David of Louvain, the first complete edition of Ruysbroeck's works. Merit of a similar

kind, though in a less degree, attaches to Van Otterloo's treatise, "Johannes Ruysbroeck, een bijdrage tot de kennis van den ontwikkelingsgang der mystiek," which excels the works of Engelhardt and Böhringer on the same subject. There seems to be, then, no lack of treatises already written concerning Ruysbroeck and the mystics in the Netherlands, yet the present addition to the number will not be unwelcome to those who are familiar with the earlier works and who know how much is still to be done to clear up the relation of Ruysbroeck to his predecessors, to determine his influence upon his contemporaries and successors, and the development of mysticism in the Netherlands. With seemingly abundant, though widely scattered material, the literature pertinent to this question has not been sufficiently gathered to allow of systematic research. In conclusion, Jostes prints part of two important MSS heretofore unpublished.

L. Fulda contributes an article, "Noch einmal Zelt und Harnisch im ersten und zweiten Buche des Parzival," in which he suggests an explanation of the difficulties caused by the confusion of the terms *palas* and *harnas* in the first two books of the epic. The places referred to are 27, 13-28, 6; 52, 17-53, 11; 54, 11-16; 58, 9-17; 61, 8-15; 64, 13-18; 70, 13-21. This is an old and notable controversy. Isenhardt has given away a valuable possession for the sake of Belacane. Was it the *harnas* or *palas*? (27, 15-20, Lachmann):

er gap durh mich sin harnas
 enwec, daz als ein palas
 dort stêt (daz ist ein hôch gezelt:
 daz brâhten Schotten ûf dîz velt.)
 dô daz der helt âne wart,
 sin lîp dô wênic wart gespart.

Lachmann places the words *daz ist* to *velt* in parenthesis, and takes *harnas*, so to speak, as *pars pro toto* (the armor lying in the tent). Haupt explains in a similar manner, and both agree that the passage is by no means clear. San Marte (Germ. II 85) puts the parenthesis before *daz als*, and supposes the enclosed sentence to be an incidental expression which suddenly interrupts the course of the story. Bartsch first believed that Wolfram, in translating here, had mistaken the Old French *helberg* (= Herberge, Hütte, Zelt) for the much more frequently occurring *halberg*, which view, controverted by Paul (Beiträge, II 71), he abandoned in his second edition of Parzival, accepting instead the explanation of San Marte. Lately Bötticher and Zacher have again revived the opinion long ago discarded by Bartsch (Ztschr. f. d. Phil. XIII 4). After refuting in detail the arguments brought forward in support of their views, Fulda asks the question whether Isenhardt could not have given away *both armor and tent*, and wonders why no one has thought this third case possible, which would remove all difficulties and protect a great poet from the accusation of having been, even if but once in his life, a thoughtless translator. Fulda strikes out Lachmann's parenthesis, places after *enwec* a semicolon, and translates: "Er gab um meinetwillen seine Rüstung fort; was als ein Palast dort steht, das ist ein geräumiges Zelt, welches Schotten auf dies Feld brachten. Als (auch) dessen der Held sich entäussert hatte, da schonte er sein Leben nicht mehr."

Reinhold Köhler, "Zu Dietrich's von Glezze Gedicht 'der Borte,'" in noting the coincidence between the story in this poem, the antique of Kephalos and Prokris, as told by Antoninus Liberalis (*Metamorphoses*, chap. 41), Hyginus (*Fabula* 189), Ovid (*Metamorphoses*, VII 682), and the story in Ariosto's Orlando Furioso of the judge Anselmo and his wife Argia, calls attention to a striking similarity which they all bear to the "Märchen" in the *Histoire de la dame des Arabes Jasmin* in the *Contes Arabes modernes*, recueillis et traduits par G. Spitta-Bey (Leide, Paris, 1883). Whether this Arabian märchen, like the Italian and the Old German, found its germs in the Greek story, or whether not all be "the glittering star-dust, the fragments of the earlier constellations of Oriental fancy," will be indeed difficult to settle.

F. M. Böhme furnishes "Nachträge zum altdeutschen Liederbuch." These Nachträge, consisting of the folksongs "Die Frau von Weissenburg" (with the original melody), der Mutter Warnung, and der Dollinger, of which different versions have already found a place in his Liederbuch, are an additional evidence of the unceasing and steady work that is being accomplished by the author of the foremost publication on the field of the Volkslieder of Germany, Franz M. Böhme.

Gustav Ehrismann, "Zu Eilhart's Tristrant 1183," proposes an explanation of the proper name *Jemsetir* in the Tristrant. By a change of the initial we get the Old French *Semsetir* = sems (sens) tiere (tere, terre), sine terra.

"Mittheilungen aus der Münchner Kön. Bibliothek" is the subject of a paper by F. Keinz and K. Bartsch, in which they describe and print a number of fragments found in the Munich library. These consist of fragments from a poetical version of the Genesis and Exodus, probably written towards the end of the twelfth century by a Middle German poet, a legend of St. Patrick, fragments from Veldeke's Eneide, Aue's Arm. Heinrich, Reinbot's Georg, Stoffel's Gauriel, Konrad's Goldner Schmiede, and a collection of Low German fables. Theo. v. Grienberger adds to these some Salzburg fragments (Konrad v. Heimesfurt Mariae Himmelfahrt and Aus dem Buch der Märtyrer) of the first half of the fifteenth century.

K. v. Bahder supplies a fable, still found among the southern Slavonic people, which will throw light on the question asked in one of Spervogel's Sprüche (Mf. 26, 34): "Weister wie der igel sprach? Vil guot ist eigen gemach." This fable, to which the poet evidently refers, must have been lost in Germany at an early time, since not a trace of it is found in any of the mediaeval collections. In addition Bahder prints a Middle German "Gereimte Beichte" of the 12th century, from a codex in Upsala, and a Low German "Canticum Rustardini" from a paper MS (fifteenth century) in the same library. In an article, "Des Hundes nôt," Bahder controverts the opinion of Voigt, who, in his edition *Isengrimus* (p. xci), pronounces the *Thierepen* creations of the French mind and in their elements the offshoot of the humor and satire of French monks. Bahder agrees with Gustav Meyer's expression in the latter's essays (p. 225), "Thiermärchen zu ersinnen darf man dem menschlichen Geiste unter allen Himmelsstrichen zutrauen," and adduces examples of Slavonic forms of the Märchen of Isengrimus. The M. H. G. poem, "Des Hundes nôt," is shown to go directly back to a German fable.

F. Holthausen conclusively proves the "Luzerner Fastnachtsspiel" (published in *Zeitschr. f. d. Philol.* Vol. 17, p. 347) a translation of Nicolas de la Chesnaye's Old French moralité, "La condamnacion de banquet," and Chr. Kolb sends a fragment from the *Aventiure Crône* of Heinrich von dem Türlin, which K. found as part of a cover round a parchment MS in the Schwäbisch-Hall city library. Otto Böckel contributes a variant of the German Leonorensage, and F. Losch points out some stupid, perhaps intentional mistakes made by the writer of the "Berner Runenalphabete" (*Run. Cod. Bern.* 207, fol. 264 b). Cf. *Germania* 1885, Heft 3.

C. Marold, in a minor paper, "Zu Otfrid," believes the title, "Liber evangeliorum," used by Otfrid for his work, to be borrowed by the latter from Juuencus, who, according to nearly all MSS, employed it for his *Historia evangelica*. Juuencus figures among the poets mentioned by Otfrid in the dedication to Liutbert, and belonged to the best known writers of that time.

A short communication, "Zum Rolandsliede" (ed. Bartsch), from F. Holthausen, has a few new emendations, and "Das Verhältniss der Texte von Lamprecht's Alexander" is discussed by Otto Behagel, who holds the Basle text to stand independent of the Vorau and Strassburg versions.

Carl Bartsch prints the first page of the Iwein MS (a) of Heidelberg, which hitherto could scarcely be deciphered any more. With the aid of Dr. Zange-meister and sulphide of ammonium he managed to spell out a few words in each verse.

Under the head of Literature, Dr. Bartsch speaks most favorably of O. von Heinemann's Catalogue of the MSS in the celebrated Ducal Library at Wolfenbüttel (1884), and the Miscellany contains "Handschriftliches aus Luzern," i. e. a few specimens from a Low German MS of the fifteenth century.

C. F. RADDATZ.